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Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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TO THE SOCIETY OF FRIENDS,

ON THE DIVINITY AND ATONEMENT OF CHRIST

"I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John x 15 18.

I have no time to trifle. And therefore cannot notice the greater part of your last Essay. And as to the remaining part, it is so perfectly in character, that is, so perfectly *equivocal*, that if we attempt to seize it, like a slippery eel, it will elude our grasp. In those passages, however, where he ridicules the idea of our being "saved in the awful day by what another has done for us in our stead," when he says "the redemption which we hold consists in a thorough change, not a righteousness imputed to us from what Christ did and suffered without us, but a righteousness raised by him within us;"—in those passages where he rejects with so much affected horror the idea of a Divine Person dying for us, and where he pronounces Scripture expressions "blasphemy"—he has given such an exhibition of your sentiments, as tempted me to trouble you with the following Texts.

First, consider the text which stands at the head of this Essay, contained in John x. 15 18 "I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

Now, Note 1. This speaker must have been a Divine Person. For none but God has "power to lay down life and take it again."

Note 2. Yet this Divine Person is the same who actually laid down his life for his people "I lay down my life for the sheep." Therefore 3. It is not improper to say "God laid down his life for us." I hope therefore that hereafter your nerves will be less shocked by a Scripture phrase!! I would here remark however, that the only "mortal flesh" (in one sense) can die, yet, in common language, we predicate the death of that whole person to whom the "mortal flesh" belonged. Thus, when we say John died; we do not mean that his soul died, but only that all that was mortal of John suffered death. When we say Paul was beheaded, Isaiah was sawn asunder, we do not mean that their souls were beheaded or sawn asunder! but that part of them which was capable of these things was thus served. So when the Bible tells us that "God (or as Middleton tells us from the best MSS it ought to be rendered "the Lord God") purchased the Church with his own blood," Acts xx 28; we do not understand that the Divine nature suffered, for of suffering it is incapable; but we understand that that "mortal flesh" which was crucified, and that "blood" which was shed upon Mount Calvary belonged not to a mere man, but to the Mighty God.

Secondly; Look at Phil. ii 5. "Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God; yet made himself of no reputation, and took upon him the form of a servant and was made in the likeness of man. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Note here, as before, 1. That the Person spoken of was Divine. For he was "in the form of God and thought it no robbery to be equal with God," and of course was God.

Yet 2. This same Divine Person is here said to have assumed humanity and to have submitted to death. "He humbled himself and became obedient even unto death." And yet you say it is unscriptural to say God laid down his life for us!!

While however I contend for this phrase, I do it not, because these terms are of themselves of much importance, but because along with the terms you reject the doctrine of Divine Atonement!

Thirdly; Attentively weigh 11 Cor. viii. 9. "Ye know the grace of our Lord Jesus Christ, who tho he was rich, yet for our sakes he became poor, that we thro his poverty might be rich." Here remember, 1. Jesus Christ was never rich while on earth; his "riches," therefore, must allude to his previous existence, in other words, to his eternal Divinity. "He was rich." But 2. this same Person afterwards became poor. He who was rich, for our sakes, became poor. Therefore 3. It is proper to speak of the poverty, suffering, death, and other parts of the "Humiliation," as endured by a Divine Person,—by one who before his incarnation, was infinitely Rich. It is proper to say that God made himself of no reputation—became poor—suffered—died and was buried. Scripture authorises all these phrases, because the Redeemer was God.

Fourthly; if you still doubt, consider, Rev. i. 5. "Unto him that loved us and washed us from our sins in his own blood, and has made us kings and priests unto God even his Father, to him be glory and Dominion both now and forever!" Here observe 1. The Person here alluded to must be Divine; for he is here publicly worshipped, and Glory and Dominion ascribed to him for-

ever and ever. Besides he is said to "wash from sin," which is the work of God alone "Unto Him that washed us."

Yet 2. This same Divine Person once died. For it is said that he hath "loved us and washed us from our sins in his own blood," or by his death. The sensibility therefore, which shrinks and cries "Blasphemy," when the scenes of Calvary are described as the sufferings of a Divine Person—is rather of a morbid kind!

Again; in the same chapter, John heard a voice behind him, saying "I am Alpha and Omega, the First and the Last," and turning he saw "One like unto the Son of Man," who laid his hand upon him and said, "Fear not, I am the First and the Last: I am he that liveth and was dead." And in the second chapter 8th verse, the same Person says, "These things saith the First and the Last, he which was dead and is alive" Rev. i. 17 & ii. 8.

Observe 1. The Person speaking was God, for he was Alpha and Omega, the First and the Last. Yet 2. This same Divine Person says he was once dead. "I am he which was dead and is alive." All the shockingness and "profaneness," therefore which you ascribe to us in regarding the Atonement upon Calvary as Divine, you may ascribe to our Lord himself!!

Again; if you are not yet satisfied that a Divine Person was slain for us, read Rev. v. 12. "And I heard the voice of many angels around about the throne, and the living creatures, and the Elders, and the numbers of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive Power and Riches, and Wisdom, and Strength, and Honor, and Glory and Blessing."—(see the whole chapter and also chapter seventh.)

Note 1. This "Lamb" must have been a Divine Person, or he would not have been thus worshipped. But 2. Tho Divine he is said to have been slain. "Worthy is the Lamb that was slain." There is therefore no impropriety in saying that He who died on Calvary was God. That which was suspended on the cross was not simply a piece of "mortal flesh," but the Lamb of God who there took away the guilt of the world.

But you still think it a horrible thing that the Creator should suffer himself to be crucified and abused by "the agency of those creatures he had made, and who at the same time were sustained by him in life and existence!!"

That is, such "things are too high for you," they are above your "Reason," and beyond your "comprehension." Very true, and if an Unitarian had contrived the way of Salvation, we should have had no such mysteries—in fact should have had no Saviour.—and no God but what we could comprehend!! But God never intended the Universe to be contained in a nut shell!—nor that man should know more than Himself. He has never asked our counsel, or inquired whether his Salvation would suit our speculations; but he has told us Facts and we must believe them or perish. And one of these facts is that which gives you such a shuddering, to wit that the Giver of Life should suffer his creatures to put Him to death! But you doubt! therefore—

Again; read Acts ii 14 15 and hear what the Spirit saith to the Jews "But ye denied the Holy One and the Just, and killed the Prince of Life!!"

The title "Prince of Life," or Author of Life as the meaning is, is one of the highest titles given to our Lord in Scripture, in fact must be a title inapplicable to any creature, and as peculiar to God as the name "Jehovah."

The same idea is conveyed in 1 Cor. ii. 8. "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory!" The "Lord of Glory" and the "God of Glory" are equivalent terms or titles, and equally denote the Divinity of Him to whom they are applied. But this Lord of Glory, was "crucified!" i.e. nailed to a cross, pierced, wounded, tortured and killed!—Grant, it is "shocking" and awful!—but it is Fact!

Yes; it is a Fact! a divinely attested fact! and one which more than all things else in the universe, speaks the Infinite Evil of Sin,—the inflexible Justice of God,—the Holiness of the Law,—the Certainty of Salvation to all who believe,—and the Certainty of Damnation to all who disbelieve! The Cross of Christ, or the sufferings of the Lord of Glory in our room and stead, are the main theme and glory of the whole New Testament. Not only Paul, but all the Apostles abhorred the thought of "glorifying, save in the cross of Christ, by the which they were crucified to the world, and the world unto them!" The sufferings of the Lamb, as we have seen, are the theme and song of all the heavenly host, and "Unto Him that loved us and washed us from our sins in his own blood," will be the song of the redeemed forever!

In this song, however, You can never join! you are too proud to be "saved by what Another has accomplished in your stead;"—you are unwilling to be justified by the righteousness which Christ wrought without you;—you think it "unmerciful" in God to require a Satisfaction of his creatures; and with ridicule and contempt, reject the doctrine of one Person in the Godhead dying to make atonement to another!! All things relating to the Atonement are in your view "orthodox absurdities!!" But I must appeal to a candid public, if the passages I have quoted do not prove

1. The Doctrine of Atonement,—or salvation by the death of a Divine Substitute. They attribute our life to his death; "I lay down my life for (or instead of) the sheep." They attribute our cleansing to his blood; "who hath washed us from our sins in his own blood." Our riches to his poverty;

"For our sakes he became poor that we might be rich."—Our redemption to his blood: "Feed the flock of God which he hath purchased with his own blood." In short they teach what all Scripture teaches, that "He was wounded for our transgressions, he was bruised for our iniquities. All we like sheep had gone astray and the Lord laid on him the iniquity of us all." Isa. 53. 5, 6. "So Christ was once offered to bear the sin of many;—and by his one offering he hath perfected forever them that are sanctified." Heb. ix. 28, and x. 14.

2. They prove that the Atonement was made by a Divine Person. This is proved by the Titles, Attributes, works and worship attributed in these texts to him who died. He was "in the form of God" and "equal with God," is termed the "Alpha and Omega, the First and the Last;" he had "power to lay down his life and to take it again," and is worshipped by all the host of heaven, who continually ascribe to him "Honour and Glory and Dominion forever and ever."

3. They prove a distinction of Persons in the Godhead. Christ is said to be "equal with God," which implies a comparison, and of course a numerical and personal distinction. He is said to have "made us kings and priests unto God even his Father," which is another proof of distinction. And in the context, glory is ascribed not only "to Him who sitteth on the Throne," (the Father) but "unto the Lamb forever."

These passages, as well as a multitude of others, to every humble childlike reader of the Bible, clearly indicate a distinction of Persons in the Godhead.

Thus, my dear friends, instead of answering personal insults, returning railing for railing, wasting time and paper, and abusing the public patience by evading the points in controversy, I have brought before you Fundamental Truths,—doctrines as valuable as your souls,—without believing which, I am as sure as of any truth in revelation, no man can be saved.

The religion which you are taught by your Preachers, in your printed Sermons, and other Books (I speak in the fear of God) contains no Saviour! Pathegilly, one of your most popular preachers, from whom Amicus, in his last, made a long quotation, in his dying exercises makes no mention of a Saviour's righteousness!—in 5 long Prayers affixed to his Sermons, makes not a petition in the name of Emmanuel!—and has but one sentence, and that of a very general kind, of confession for sin!!—A fair specimen of your conversation with dying sinners, was mentioned to me a few days ago by a near relative of one of the witnesses. A clergyman formerly settled in Dover in this State, went one day to visit a criminal confined in that place who was condemned shortly to die. Some how or other, a "Public Friend" happened there at the same time. The clergyman talked with the culprit, set before him his crime in all its blackness, and warned and exhorted him to immediate repentance of this and all his other sins. He told him of the Saviour's object in visiting our world to make atonement for human sins, so that now whosoever would believe on Him might be saved. After talking some time, supposing the "Friend" would wish to say something, he drew back, and waited in silence. Presently, this follower of Internal Light, this blind leader of the blind, addressed him in substance thus: "Friend, thou hast committed a great crime, for which thou deservest to be punished. Now what I advise thee to do, is cheerfully to submit thyself to thy fate, as the only satisfaction thou canst make to justice!!!"—Such preaching, at such a season, to such a person, shocked even the hardened Gaol keeper, who as they went out, said to the clergyman, "Did you ever hear such awful language to a dying sinner?" Such a religion might have suited an Aurelius or a Socrates, but will never suit a Christian. PAUL.

THE COMFORTS OF RELIGION

It is always pleasing to notice the genuine influence of true religion, as it may be discovered in the individual who is watchful, and much in prayer. In the last fall, as stated in a late English publication, a missionary and his wife embarked from Europe for a station in India. On the first Lord's day in November, a tremendous gale, which proved fatal to several other ships and many lives, overtook without destroying the vessel in which they were. But the missionary referred to, observed, in a letter to his friends, "We found our cabin to be a Bethel to us."—When the storm raged with its greatest fury, he and his wife felt much consolation from the thought that, at that very time, many believers were surrounding the table of their Lord, and praying, "Let the whole earth be filled with thy glory." It was indeed true, that the friends of this missionary had felt much for him and his companion, during this dreadful gale, as they knew the vessel had sailed; and they enforced the missionary's suggestion, that at a season of communion, we should remember in our prayers all who on the land or on the sea, are in circumstances of hazard in the discharge of their duty.

FAMINE OF THE BREAD OF LIFE.

In Sweden, which compared with many countries, would not be supposed deficient, 400 000 families were found destitute of Bibles. "The total number of copies printed in the Polish language, in the space of 317 years, did not amount to 5,000; hence it was in that kingdom, inhabited by ten millions of professing Christians, not a copy could be obtained for money, and that one hundred thousand families might be searched, and even a thousand churches in Galacia and Poland, and scarcely one Bible found. "In Asia, the number of Christians connected with the Græco Georgian Church exceeds a million, and among their 2,000 churches, not 200 Bibles are to be found;" "Not to multiply instances which press upon us, it may be sufficient to state, that the population of the globe being estimated at a thousand millions, it will require 36 years to provide every Christian family with the scriptures; and without greatly increased exertion and extended resources, it will require more than 664 years to place one copy of the sacred Volume in every family upon earth [C Mr.

EVANGELIZING EXPERIMENT.

THE WAY TO EVANGELIZE OUR TOWNS AND TO FILL OUR PLACES OF WORSHIP. The following extract, from the Electric Review, forms a pleasing confirmation of the correct reasoning of Dr Chalmers on the best method, or improving the moral state of the population of our towns:—

"A dissenting Minister, who had for many years regularly officiated in a town comprising a considerable population, discouraged at finding his congregation gradually declining in numbers at length determined to make the experiment of going forth from his pulpit, and opening licensed rooms in different parts of the towns and suburbs, where he might carry evangelical instruction to those who would not come to seek it; or, to use Dr Chalmers' language, instead of holding forth signals to those who were awake, knock at the doors of those who were profoundly asleep. His success exceeds his most sanguine expectation. The same neglected preacher whose chapel had been almost empty, was listened to in these humble preaching rooms with the greatest attention. The overtures of the Gospel, thus obtruded on their notice, excited an interest in the minds of a multitude, who would never have spontaneously gone in quest of instruction; and eventually, his chapel was thronged with the trophies of his aggressive zeal.

In the memoirs of Eliot, the following circumstances are mentioned, relative to the advanced state of civilization among the Indians in Massachusetts, in the latter part of the 16th century.

"The Missionary labours of Eliot, the Mayhews, and others, were not confined to preaching. They established schools among all the converted Indians in the colonies. The children received the utmost possible attention. Many were taught to read and write. The Bible & other books, which Eliot translated, were circulated among them. The fact that the Indian Bible went through two editions, is a proof that the Bible was not only translated, but read by the natives. So advanced were the Indians in civilization, that they had civil courts organized, after the manner of the English, both superior and inferior; appeals were admitted, records kept, attorneys employed by those who were unable to plead their own cause, and some of these Indian attorneys, says Mather, were to admiration critical in their pleadings."

"A society in England, formed for propagating the gospel among the Indians in New England, were at the expense of educating Indian youths for the ministry. They even erected a building near the College, in order to give the Indians a liberal education, and a few of them were educated at Cambridge. This benevolent plan, however, was attended with little success. Only one ever prosecuted his studies so as to obtain a degree. Caleb Cheeshahteamuck, is the only Indian name of Harvard."

From the *New York Seamen's Magazine*.
FIRST MISSIONARY TO SEAMEN.
Concluded from page 111.

"After being nearly a year and a half in the hands of the French, an exchange of prisoners took place; by which means I returned home to my native country, to follow again the line of life from which I had been taken. But sin had not yet lost its dominion over me; nor had I yet seen sufficiently far into the desperate wickedness of my own heart. New circumstances brought along with them their new temptations; and, not being sufficiently on my guard, and living too much in the neglect of prayer, I often fell, and pierced myself through with many sorrows. And often the tempter would say, why should you grieve, and give away to desponding fears,—when all your past experience has only proved, that sin was more than a match for you; if God has decreed to save you, nothing would prevent him; to look therefore beyond this, were only to imbitter the present life without being of benefit to that which is to come. But hope, in her season, would as often return and bear me above all these suggestions, whilst in desponding moments the case of Peter's fall and restoration has been more than once a source of much encouragement. At other times I was led to believe, that the evil lay in a sea-faring life, from its being so unfavorable to religion; that, therein must lay the chief cause of all my wanderings from the ways of God; and that in any other situation where temptations to sin were less frequent, I should be the more able to live in a manner acceptable to him. Under this impression, therefore, I acted upon the last resolution, in quitting marine pursuits for some other. Whatever circumstances might be connected with this rash step, it is known to Him who knows all things, that the principal cause, was that of a wounded spirit. On more mature reflection, however, I was led to see my error; and to see that the true source of all the evil was to be found in my own heart, and go where I would, on the land or on the sea, this heart must go along with me. Hence I retraced my steps, and soon returned to the sphere in which Providence had placed me.

"Sometime after I had completed my years of servitude, and obtained by the help of friends the command of a ship, a new scene of temptations presented itself. I now saw myself placed in command of a large property; in authority over others, at an age before I had well learned to command myself; with fine secular prospects before me; and being without naturally of an aspiring disposition, (one so contrary to that which breathed in the meek and lowly Saviour,) my heart was quickly carried away, as before wind and tide, in the vortex of worldly interests. The only question now seemed to be, how I should leave others behind, who moved in the same line as myself: how I should be what the world calls a great man, and cut a figure in life. These, and such as these, were the objects which now engrossed my heart; and that, to the almost entire exclusion of all concern about the one thing needful. Before, other sins had the bite of a viper that roused to prayer, and raised the cry again for mercy; but now, the love of the world and the pride of life seemed, as with the touch of a torpedo, to paralyze the whole power of the soul. But in this sunken condition, hopeless as it seemed to be, the Lord did not forsake me quite, inasmuch as he raised up in his providence a spiritual friend in the person of an elder brother. This young man, of a truly exemplary character, it was my privilege to receive on board as supercargo. He was a member of a Christian church: and in him I found an example that influenced, a mind to admonish, and a heart to feel my best interests, though I was far from taking that heed to these which I ought to have done. In too many instances indeed, they were treated with neglect. It was also the same pious concern for me, that led him to put such books into my hand as were best suited to my case and circumstances: books which I probably never should have thought of for myself. Amongst others which was found of great service, was the Rev. John Newton's *Life and Letters*. The former of these I sat up all night to read, the first time I took it up. Is there a brother Sailor going to sea without John Newton's *Life and Letters*? let him sell all he has, even to the shirt upon his back, were that necessary, to obtain them.

"But my advantage in a companion so truly valuable was not to last long, for on a second voyage, being overtaken by a storm at sea, in a boat, he found a watery grave. As I had no common affection for

him, so I grieved the more over the loss. A loss it was to me, and a great one in one sense, but in another, and a far higher, it was my eternal gain. The thought of one so near to me, in all respects, being snatched away in the bloom of life, from amidst the fairest prospects as to this world, left an impression both deep and lasting upon my mind. The dead lived in such a manner in my recollection, as to give a new life to his past admonitions and example. The books he had once recommended were read with greater interest than before. All this working together for good, led me to reflect more seriously than ever I had done upon the uncertainty of life, of its vanity, of the instability of all earthly things, and of the downright madness of living unprepared for that state that never changes. The things which had appeared so good, and so great, and of such gain, I seemed beginning to count loss. The flesh seemed crucifying; the great world rolling away, and the soul gradually rising into a newness of life, whilst the whole character was acquiring more strength and more consistency. It was my mercy some time after, to lodge under the roof of a pious widow of a sea captain, as I returned from my voyages. This aged sister was of great service in building me up in Divine things, and in bringing me into contact with some of the excellent of the earth, with whom I found it good to associate. Previous to this, my intercourse while on shore had been for the most part with characters of a very different description; and there is reason to believe that it was the circumstance last mentioned, which excited a desire for a more intimate acquaintance with the people of God. This desire was afterwards happily gratified. Happily for me I became personally acquainted with many in whose hearts was shed abroad the love of Christ; and with characters, not a few who were glowing with a laudable zeal to promote the same love in the hearts of others, both at home and abroad. During my intercourse with these, I began to feel an increased desire to live more than I had hitherto done, to the glory of God, in the good of my fellow-men.

"With such a feeling on my mind, and with such opportunities as I had every day, and had had from a boy, of being acquainted with the abandoned condition of seafaring men in general, it will not be a matter of surprise, that sooner or later, I should have been brought to compassionate that class in particular, with an eye of more than common compassion, and one accompanied with the corresponding desire of becoming, in one way or another, instrumental in their salvation. The period when the impulse referred to was felt, was a little prior to the event of the last peace. All that time surrounded with secular concerns, I saw no way in which such a desire could be realized; this however growing instead of abating, gave birth to many fervent petitions to him from whom all holy desires proceed, that he would enable me to commit my way unto him, and that along with the growing desire he would grant patience to wait his will, his own time, and his own way; and if the desire felt was not one of his own inspiring, that it might depart and die.

"In answer to prayer, His hand appeared at length, strikingly manifest in opening me an easy and effectual way through, in giving me strength to act accordingly.

"After a preparatory course of studies for the work, I left this country for the continent, to obtain an acquaintance with the languages of some of its most maritime parts, with a view to be useful in the best things to foreign seamen as well as our own. I had not been in Holland yet ten months, when I received information of an ark being established upon the Thames, and then, some months afterwards, of the formation of a *British and Foreign Seamen's Friend Society and Bethel Union*. How much tidings, so welcome and unexpected, surprised and delighted my heart, it is not easy to express; and I trust the gratitude excited by the consideration that God had inspired, and was yet inspiring, in the breasts of others, a feeling so congenial to my own, will never lose its power upon my heart. On my return to my native country, little did I think to see so much good already done for seamen, and so much more yet in prospect."

Here Mr. Angus concluded by saying, that he believed he had now replied to the question put to him to the best of his knowledge and recollection. In answer to a second question, Mr. A. gave an outline of the leading doctrines he professed to believe, and desired to proclaim. They were briefly the same as distinguished the body of Protestant evangelical Christians.

SCOTISH MISSIONARY SOCIETY. Facts taken from the Report of 1824.

The plan, mentioned in the previous Report, of stated itinerances among the Tartars near Karass, had been carried in to effect. In one of these tours, at a certain village, the missionaries spent the greater part of a day in the Konak, or house for travellers, where they were visited by a considerable number of inhabitants, and listened to with every appearance of attention and interest.—At another, when the priest threatened to prevent the missionaries from visiting the place, lest they should deceive the people there as they did in other places, the people, instead of taking the part of their spiritual guide, did not seem to be at all offended at the exposure he had made of his ignorance.—At a third, the people who had assembled, on being informed of the errand of the missionaries, sat down along with their Mirza, and heard, with patient earnestness, several chapters from the New Testament, and part of a tract, as well as the declaration of the Gospel. About midday, the Mirza, took his leave of them in the politest manner; and, before he retired, told them that the Effendi of that village, had given a copy of the Koran in exchange for the New Testament. In two other villages during the tour, the truth of the Gospel had a visible effect on the people, some "acknowledging with a sigh" that these things must be true.

Many of the people around Karass, had become indifferent to Mahomedism, and even neglectful of it—some had given up attending on the stated prayers when called to them by their moolahs, and even some of the moolahs had ceased to call them to prayers.

Three of the missionaries had taken a journey 230 miles north, to visit and examine the town of Usa, and to distribute there a few copies of tracts and of the New Testament. Of the latter they took about 150 copies, and about as many more of the former. When they arrived, they found, that, instead of experiencing any difficulty in disposing of the books, they could not nearly supply the demand for them. "Multitudes pressed on them for copies. Some who received them, had come thither on business from the distance of 500 miles. When the whole supply of copies was exhausted many were greatly disappointed, and others expressed the utmost anxiety to be furnished with them, as soon as possible from Orenburg."

A new missionary station has been selected among the Ossatians and Luguish, to which Mr. Blythe is destined. Messrs. Glen and Galloway visited these people in March, 1820. On reaching the settlements of the Ossatians, they were agreeably disappointed at finding the people ready to give them a cordial reception.—One of the natives, as he was explaining to his brethren what was communicated by the missionaries, gave vent to his feelings, by exclaiming, when he heard of the value of the soul, and the importance of the gospel salvation, "this is a subject about which we have felt much anxiety, and on which, we wish for instruction." Another promised, publicly, and sent choice provisions for their refreshment, with an invitation to call on his family for whatever they wanted. At another settlement, the chief and his people, on being particularly informed of the sort of instruction the missionaries wished to communicate, declared their approbation of the truths they had heard, and expressed their willingness to be taught by them. Two other chiefs having at that instant providentially arrived from the mountains, assured the missionaries, in presence of the whole audience, that if a teacher were sent among them, he should meet with a welcome reception.

On visiting the villages of the Luguish the missionaries found that they had renounced the Mussulman creed, to the profession of which their fathers had been forced by the Mahomedans. What the religion of their fathers was, they do not know. Most likely it was christianity in some form or other, but scarcely a vestige of it now remains.

Messrs. Glen and Dickson had also taken an interesting tour on the western shore of the Caspian, as far south as Derbent. They were every where seconded in their object by the Russian authorities, and their tracts, and copies of the New Testament, were received with equal avidity by Mahomedans and Jews.

BEAUTIFUL EXTRACTS.

"To the mind even of the Philosopher, futurity was like the chaos of Moses, faithless, empty, without shape or order, and "darkness was on the face of the deep." The poets sang of Elysian fields

and Tartarean punishments; but these were regarded as the flights of an ardent imagination; and the fictions under which their theories were buried were openly rejected by the wisest among them.—Who does not pity the genius of the immortal Homer, labouring under the pressure of mournful ignorance? In vain he stretches the wing of imagination to penetrate the secrets of futurity—not an object could be seen through the gloom. In vain he would carry the torch of reason into the world of spirits—the shadow of death extinguished it. When he draws the picture of eternity with the pencil of fancy, he makes the greatest hero prefer a miserable life, laden with all the woes of this valley of tears, to the highest honors which can be bestowed after death.

Those who call upon you to relinquish your Bibles have not attempted to fathom the depths of futurity. They rather wish you so consider the scanty period of "three score years and ten," the boundary of the hopes, the joys, and the expectations of Man. They place beyond death—*Annihilation!* The thought is insufferable! Say, you who have dropped the parting tear into the grave of those whom you loved—is this a consoling system? Are the most tender connexions dissolved to be renewed no more? Must I resign my brother, my parent, my friend my child—forever? What an awful import these words bear! Standing upon the grave of my family, must I say to its departed members.—Farewell! ye who were once the partners of my joys and sorrows! I leaned upon you for support; I poured my tears into your bosom; I received from you the balm of sympathy.—But it is no more! No more shall I receive your kindness; no more shall I behold you! The cold embrace of death clasps your mouldering bodies; and the shadows of an impenetrable midnight brood forever upon your sepulchres! "No! We cannot relinquish Christianity for a system which conducts us to the fearful close! When skepticism shall have proved a substitute for our present hopes, we will listen with more confidence to its proposals."

"Nature waits the mind to its Creator. From its majesty, Reason argues his greatness: from its endless variety, his bounty; from its uses his wisdom. The foundation of the temple of Knowledge is laid deep, wide, and resting on the face of the universe. Reason seizes such materials as sense can furnish and carry on the building. But, alas, the edifice remains incomplete; The architect is skilful; but the materials are scanty. Those which are most essential to crown the work, lie far from this country beyond the grave.—In vain imagination lends her assistance and attempts to explore the land of spirits, where only they are to be found. Bewildered exhausted, and powerless, the artist sits down in silent despair.

Here faith takes the tools which fall from the hand of reason. Revelation ascertains all which futurity had concealed; and faith draws her materials from revelation. The building rises and shall continue to rise, till "the top stone is brought forth with shouting."—Sense cannot introduce us to the invisible majesty of heaven. It can only present us with its image. The pure, ethereal light—the blaze of a noontide sun—the azure heavens and revolving orbs—the mysterious and eccentric comet—the insect curiously wrought, and the grass simply elegant—the thunder storm—the lightning vivid and irresistible—the morning and evening breeze—the verdant plain and the elevated mountain the solid earth and the rolling seas—these all reflect the glory of the Deity, all bear the impress of his hand, all develop his wonderful agency, but they are not *God himself*—It is faith raising on the wing of inspiration that introduces me into the heaven of heavens, unlocks the mystery, and unfolds the seven sealed book. There I read the covenant of mercy. There I receive the promise of pardon. There I learn all that I would know, and anticipate all I shall hereafter enjoy.—The pressure of the ills of life is lightened; and I endure "as seeing him who is invisible."

From the *Boston Recorder*.

It is a pleasing characteristic of the present day, that Christians of different denominations are generally disposed to "Follow after the things which make for peace, and the things wherewith one may edify another." Among the means used by the Great Head of the Church to heal the divisions and to promote brotherly love among his friends, *Union prayer meeting*, hold a distinguished place. But it may yet be reserved for *Union Conferences* to

complete the good work already began. A monthly meeting of this description has some time since been established, composed of brethren of various denominations in Salem and the adjacent towns. At one of these conferences recently held at Marblehead, forty-five brethren were present from fifteen churches. I understand their object is to cultivate christian harmony; to inquire into the state of vital piety among them; to stir up one another's pure minds by way of remembrance, and to unite their fervent supplications for a revival of pure Religion. These meetings are thought to have a salutary influence on the hearts and lives of those who attend them, and surely they are admirably calculated to promote Christian union.

What on earth can afford a more striking resemblance of heaven, than a body of Christians of different sects—laying aside their minor differences, party jealousy and animosity, mingling the kindest affections of their souls and striving together in their prayers for the prosperity of Zion.

The object of these meetings appears to me to be in perfect conformity with the apostolic injunction, "Look not every man on his own things, but also on the things of others."

If meetings of a similar kind were extensively established by those who love our Lord Jesus Christ in sincerity, would they not, with the Divine blessing, cause their "light to shine" and produce the happiest consequences in the churches and the community at large.

A SPECTATOR.

PROFANE SWEARING.

From the Albany Gazette.

Messrs. Editors.—Profane swearing prevails at the present day to an alarming and awful extent. Upon this subject, involving so deeply the character of man, and the honour of Jehovah, I cannot refrain from publicly expressing my sentiments.

With how much reverence ought we to think, and much more to speak, of him by whose power and greatness we are sustained, and with what holy awe should we conduct ourselves towards such a gracious being.—That sacred name to which, as the supreme object of our worship, we address ourselves for every blessing we enjoy, and from whom alone the various streams of our happiness flow—that name which, in the idea of a christian, includes every possible perfection—that name which is exalted above the heavens, by which the universe was spoken into existence, and we ourselves created, must reasonably have a just and high claim to our most profound reverence. But when we consider him as a jealous God, who has decreed "that he will not hold him guiltless that taketh his name in vain," how hardly must that wretch be who ventures repeatedly to incur this tremendous condemnation.

I would call upon my fellow creatures, who are indulging in this most impious and fashionable vice, to tell me what they can plead in its defence or extenuation?—What gratification does it afford to pride, to lust, or to covetousness? What prospect does it hold out of credit, of pleasure, or of profit? Are they the greater, the richer, or the wiser, for profaning the name of God?—It is a sin altogether gratuitous, the mere overflowings of ungodliness, the spontaneous effusions of the enmity and abomination of the heart.

I am surprised that young ladies of the first respectability, encourage the visits of young men who are known habitually to profane the name of God. Observation has convinced me that persons of this description make the poorest of husbands.—They are generally passionate; not satisfied with cursing strangers, they soon delight in cursing their partners and children.

During the last summer I was visiting a family residing in the western part of this State. The mother and daughters exemplified the power of religion in a striking manner. The father every evening on his return home, would commence his horrid imprecations, which apparently were altogether unheeded. On a certain occasion when this monster in blasphemy, was venting his spleen in his customary style, the mother and daughters bowed before the throne of the Almighty, and jointly prayed for their nearest earthly relative. Their prayer had an immediate effect. The husband and father united in the devotion, and from that moment became serious. He reviewed with shame and contrition of soul, his former conversation, and wondered why he was still in the possession of so many mercies. In a letter lately received

from his wife, I was gladdened to hear that he has never since been heard to use the name of God lightly, and that he entertains a bright hope of everlasting life.

The prayers of the righteous, which proved so efficacious in this instance, should excite christians at large to implore similar blessings on those around us, who are literally blaspheming the air with their heaven-daring oaths.

A Female friend of Religion.

The following is an extract from the Third Annual Report of the Methodist Missionary Society, convened in New York, June 20. Every truly Christian heart must respond to the excellent and animating sentiments which are here so well and so eloquently expressed.

Col. Star.

It would be an easy matter to swell this Report with interesting accounts of the proceedings and success of other Societies, all of which are directing their attention to the attainment of the same grand consummation, namely, the salvation of the world. But it is unnecessary to enter into minute details. We would just observe, however, in passing, that the numerous Bible Societies in Europe and America, Tract Societies, Sunday school Institutions, Free schools, with missionary societies, are like so many streams issuing from the great fountain of Divine goodness, pouring their tributary waters into the broad river of Christian benevolence, and rapidly wafting immortal souls towards the ocean of eternal felicity.

The West Indies and South Sea Islands are receiving His law who died to redeem them. The vast tribes of East Indians are witnessing the rising beams of the Sun of Righteousness. The hills and valleys of Palestine, once the theatre of such grand events, are echoing with the voice of Divine mercy. The depressed sons of Africa are stretching out their hand to God; and the tribes of savage men on our own continent, are beginning to listen to the sound of "salvation in Jesus' name;" while the poorest and most destitute parts of our own scattered population are reached by the feet of the zealous Missionary. All these are sharing the beneficial results of these various societies.

And while Christianity is thus marching forward, and making its solemn entry into the temples of idolatry, and planting its standard amidst the ruins of infidelity, science is following in its train, and pouring its enlightening beams into the human understanding; and thus preparing man for the full entertainment of that pure offspring of the Most High. And while Christianity transforms the heart, and science enlightens the understanding, man is becoming qualified to move with becoming dignity in this life, and finally to join the spirits of just men made perfect in heaven.

O, brethren! with an object of such magnitude, before us, who can remain unmoved? Let the arm that will not be stretched out in support of such a cause, forget its cunning. The voice of God calls—arise. The time to favour Zion, even the set time is now come. A halo of glory already surrounds the head of the intrepid Missionary who is successfully elevating the cross of Christ among the savage tribes of men; and he loudly calls for more to come over to his help.

The time, indeed, is not far distant when every man who shall have engaged in this godlike enterprise, will esteem it as the happiest period of his existence, the highest honor ever conferred upon him, when he embarked in the cause of missions. The loiterers, those who have looked on with cold indifference, and, with envious eye have waited the doubtful result, will stand abashed, filled with confusion at their own supineness; and will, if their zeal for God be not quite extinguished, petition the privilege to redeem their lost time, by being permitted, at last, to participate in the grand work of conquering the world by the power of truth.

Extract from a pamphlet printed in Boston, entitled "A few considerations in relation to the choice of President, written with a view to the approaching Election,"—By Atticus.

"Is the candidate for the Presidency a duellist? Let us not support him. Has not such a man set at defiance the laws of God, as well as the laws of the state over which he is to preside? Is not a duellist, a murderer? Is it not dishonouring the heroes of the revolution, to support such a man? as if what they fought for, is come to this; that we may have a right to choose,

to rule over us, a man whose hands are stained with his brother's blood. Indeed in a moral and religious point of view, it is a matter of vast consequence, for surely hardly any thing would have a greater influence in putting a stop to the practice of duelling, than making it practically, and absolutely, and not nominally, a disqualification for all offices of trust or profit.

"Is he a professed gamester? has he enriched himself, or ruined others, by it? Let not the country be dishonoured by having such an one for President, let his talents be what they may.

"For himself, the author does not hesitate to declare, that he shall support the man in whom, in addition to the indispensable qualifications of natural attainments and experience he finds the greatest number of the following qualities:

"1. That of being a religious and moral man.

"2. A man of learning; but not a lounging, literary man, nor a professed scholar.

"3. An indefatigable statesman, who has thrown off the trammels of party and faction: who, having used no dishonest art to acquire office, is under no necessity of giving offices to unworthy partisans, either in reward for their base services, or in order to retain his office at the next election.

"4. A man of peace. Because the office is a civil one, and we may see from history, and perhaps from the official conduct of some of our own military heroes, that such are quite unfit to take the lead in civil affairs. Besides the desire of making a display in the profession, upon which they chiefly value themselves, would naturally too much dispose them to war.

"Lastly An impartial friend to Agriculture, Manufactures, and Commerce."

From the Religious Remembrancer

A PLEA FOR THE INDIANS.

Extract of a letter from an Indian youth at Andover Theol. Seminary, to his friend in this city, dated Oct. 1822.

I hope ere long, not only to pray for, but speak with my relatives. I rejoice that there are some in this Christian land, whose hearts burn with a holy zeal, and long for the salvation of the natives of this land. May the heavenly flame which burned in the breasts of Mills and Brainerd be kindled in the hearts of many in the United States. It is with emotions of gratitude, that I am within these walls, where dwelt Mills, Kingsbury, Byington, and other missionaries of the cross. May I follow them as far as they followed Christ. I find that the most proper place for a sinner like me, is at the foot of the cross. It is more than three weeks since I left Cornwall, I had the happiness to see the ordination of three missionaries in New Haven. The occasion was unusually solemn, and I hope good will result from it. From New Haven I came to Charlestown, and from thence to this place. Brother B—— and myself, will remain here one year. We are anxious to return home. The harvest is great indeed, and the labourers are few. Souls are precious, and thousands are sinking into a gloomy grave, and an awful eternity without the least hope of eternal life. Oh! it is enough to melt the heart of every Christian, when the state of the heathen is brought to view. May you, beloved brother, be enabled to pray and plead for the salvation of the Indians.—Much already has been done, but nothing compared to what we believe will be accomplished. The joyful sound of the Gospel is yet to penetrate the heights of the rocky mountains, and the long lost sons of sinful Adam, that rove in that region, will yet become a happy people, whose God is the Lord. All this bespeaks reality, because the mouth of the Lord hath spoken it. I understand, that there is some seriousness at Creek Path, where my friends live, and unusual attention to religion at Taloney 60 miles south of Brainerd. Thus you see the Lord will carry on his own purpose of love. I hope soon to receive a letter from sister C——, and then I will give you the particulars. My affectionate regard to all your friends and relatives. I love them for the truths sake. Should it please Divine Providence, perhaps we may pass through your city, and pay you a short visit. But the Lord will direct. For in him, and through him, and to him are all things. The Lord grant you success in your attempts to do good.

From the New York Commercial Advertiser.

The Six Nations.—A few months ago, a collection of sundry Indians of the Six Nations met in council at Tonnawanta, under the direction of the celebrated Red

Jacket, and in their proceedings censured in strong terms the missionaries, and we believe one or two school masters, and one of the agents, employed by the whites to disseminate the light of knowledge and the blessings of the gospel, among that unfortunate race. By the last Buffalo Journal, we perceive that when the chiefs of the Six Nations met in council, during the past week, to receive their annuity from the United States, they pronounced the speech of Red Jacket, which was published in a hand bill, a scandalous libel, made up of barefaced falsehoods. Red Jacket, it seems heads the Pagan party; and so far from there having been 2608 Indians at the Tonnawanta meeting, the chiefs say there were no more than 103, including 32 British Pagan Indians, from Grand river, in Upper Canada—many of whom signed the hand bill. It seems also, that the names of several chiefs were signed to Red Jacket's hand bill without their knowledge or consent. They say the motive which governed the authors of the libel, arises from an inveterate hatred against civilization, christianity, and those who have exerted themselves in the introduction of these blessings among the Six Nations.

CHARITY AT HOME.

Many persons are in the habit of frequently using the expression, "Charity begins at home." Like many other proverbs, its meaning and particular application need to be understood before its truth can be admitted. If the sense be, that, in doing good to others, we are not to renounce our own temporal and eternal interest—or, that we are bound to provide for our own household, before we pour blessings upon our neighbours—or, that we are not required to attempt the relief of multitudes in distant regions, while we pass by in cold neglect the misery which it is in the power of our hand to remove, and which lies at our very door—it is unquestionably correct.—But if it be used to justify a man's hoarding for himself, while he shuts up the bowels of his compassion from the poor and wretched—or, in taking the bounties of heaven in abundance, while he gives grudgingly a scanty penny—or, in relieving the temporal distresses of men, while he cares not for their souls, and refuses to pour even the smallest rill of bounty into those rivers of beneficence which now flow so easily and rapidly to the very ends of the earth—then it becomes a sentiment directly opposite to the precepts of the gospel, and is the base offspring of grovelling selfishness. What is the real sentiment of the heart, when this proverb is urged as an excuse for not performing charitable actions those who use it, perhaps can best tell. So far as observation goes, it is found that the charity which begins at home, usually ends at home also.

COLONIZATION SOCIETY.

We hope and pray that the noble efforts of the American Society for Colonizing the free people of colour, will not be viewed with indifference by the citizens of this state. Will that spirit of Christian enterprise which has visited in its persevering march almost the whole world—that spirit of enterprise which has erected houses of prayer in our western wilderness, and softened the heart of the savage—which has trod the snows of the north, and imparted the warmth of devotion to the Greenland's bosom—which has held up the light of "Everlasting Truth," on the shores of India, and shaken there the Temples of idolatry—which has dethroned the gods of the southern islands, and extended the Gospel of our Saviour to the hardened Jew, will this spirit look without emotion on the miseries of Africa, and pass by on the other side? It cannot be. He who reigns in heaven hath said, "Ethiopia shall soon stretch out her hands unto God." Too long has she stood a monument of grief, oppressed, friendless, bleeding and neglected, sinking under the pressure of calamities, and extending her chained hands in supplication towards heaven. Her look has touched the heart of the Almighty, and her cries of unnoticed agony have entered into the ears of the Father of men. It is time that plans were devised, and money contributed, and sacrifices made for her instruction, elevation and freedom. Who (if he deemed it inconsistent with the safety of our country) would not endeavour to give her the place which she ought to occupy in the midst of the nations? Who would not rejoice to behold her in thanksgiving and praise, lifting up her unfettered arms unto God.

The grand design of the American Colonization Society, is the promotion of the

happiness of the African race. It would afford to the free people of colour in our land, knowledge, civilization and religion. It would prepare the way for the gradual emancipation of the slaves. It would suppress the slave trade, that accursed traffic, which, in violation of the laws of almost the whole world, is at present carried on to an extent that appears incredible, and which is attended with horrors which none can describe. Who can contemplate the Society which we have now recommended to public attention, as designing to introduce the arts and revelation into an idolatrous continent—to open sources of legitimate commerce to those who in pagan ignorance, have long traded in the souls of their brethren, and to illuminate with intelligence, hope and salvation, a land, whose numerous barbarians, incited by those who are Christians in name, but fiends in reality, have fired each other's dwellings, and filled their wide territories with exhibitions of cruelty and slavery and death,—who, we ask, can think of this Society, so benevolent, so christian in its intentions, and yet refuse to pray for its success, and to lend it his aid? Are its objects practicable? Yes: Sierra Leone is a monument of the success which has attended exertions similar to those which have been, and which we trust in God will continue to be made by our Society.

Christian Intelligencer.

For the Christian Repository.

Mr. Porter,

In looking over the last number of the Reformer, I observed a proposal for the establishment of a new Missionary Society for the reformation of the Clergy. As the society is not yet organized, in order to aid in the promotion of so worthy an object I offer them the following

CONSTITUTION.

We the undersigned, viewing with deep regret the flood of light which is bursting upon us in these latter days, and being much grieved that the good days of ignorance and carnal security are about to be succeeded by the clear light of the gospel, and laboring under a still more fearful apprehension from the numerous learned and pious Clergy of the present day, do agree to form ourselves into a Society for the propagation of ignorance throughout the world, to be denominated the *Foreign Missionary Society for the reformation of the Clergy.*

Sec. 1. The general object of the Society.

Art. 1. The object of this Society shall be to promote ignorance throughout the world by counter-acting the influence of all the pious and learned clergy of the present day.

Art. 2. We believe that all the Missionary, Bible and Tract Societies are got up by Priestcraft, that they are intended to delude the people by pouring a flood of light and knowledge upon their understanding. We therefore agree to use our influence to suppress all these societies, and persuade the people that the golden days of ignorance were far preferable.

Art. 3. We believe that Revivals of religion are very injurious to the world, that they tend to make people see the want of ministers, and of course offer to support them. Therefore every member shall do his best to keep down every thing like religious excitement in the neighbourhood where he may reside, and shall endeavour to suppress every thing like remorse of conscience, tenderness of heart, or confession of past guilt. And we moreover agree to exhort all our neighbours never to read the Bible, nor attend church, for the Bible will tell them to repent, and the parson will entreat them to obey the Gospel, and be reconciled to God.

Sec. 2. Particular object of the Society

Art. 1. Since the Clergy in England obtain a better support, and can do more to promote the Gospel, and of course are more degenerated, we think proper that our first effort should be made abroad. We therefore design in the first place to attack the British Clergy, and use all the means which "God and nature" have put into our hands, to reform those "fat, lazy, downy doctors," show them the folly of learning, and using the means of grace. Having done this we will easily pull down the British and Foreign Bible Society, and let the world know that conscience or depraved reason is a better guide for man, than that Book which was written by inspired ministers, and says that *Je-u Christ is the way, the truth, and the life*; and commands these lazy Clergy to preach the gospel to every creature, and says "he that believeth shall

be saved, and he that believeth not shall be damned,"—because such doctrine would not favor our society. Having leveled all these it is proposed to attack all the British Missionary Societies, beginning at the oldest and sweep away their remembrance from the earth. All the other benevolent institutions, with the Theological Seminaries and Colleges will be easily overthrown, and then we shall have accomplished our object. O glorious thought! O happy reign of ignorance—of superstition and bigotry! Easy the work, great and glorious the achievement!

Then will our Society be enroled with all the renowned worthies that have fought against Ministers and Missions! Our names will shine forever on the catalogue of those who have "held the truth in unrighteousness, and wrested the Scriptures to their own destruction." We shall have at our head Mr. Diabolus. Capt. Gen. Mr. Lucifer, Aid and Attendant. Of the noble Romans, Celsus, Porphyry, and Julian. Of the late worthies, Hon Messrs. Hume, Voltaire, Paine, &c. &c.

Art. 2. That our plan may be put into immediate execution, our funds being low, we propose and agree to send to England by the earliest Packet 50,000 Nos. of the REFORMER, a valuable work published at Philadelphia, by a beloved member of our society. If he thinks he has a call, we shall send him to reform the priests if his work should fail of success.

Art. 3. We shall likewise send 40,000 Numbers of a work entitled PLAIN TRUTH, printed by a worthy member of our Society at Canandagua, N. Y. noted for telling plain truths about the benevolence of the day. The author we shall send to tell the people what the plain truth is, in case his book should fail through mistake or otherwise.

Art. 4. We shall send 20,000 copies of the CHRISTIAN DISCIPLE, published by Mr. Unitarian at Cambridge Mass. Mr. UNITARIAN is a man of great talents and unbounded zeal in his master's cause. The author we think will be willing to go, and disciple them if his work should not obtain wide circulation; that the whole world may know that "the word was not in the beginning with God," that "the word was not God, that Christ did think it robbery to be equal with God," and that the weak people may know that the "wicked shall not go away into everlasting punishment."

Art. 5. We shall also send a great number of smaller works to distribute among the people and priests, and show them the priestcraft and delusions practised upon the Christian world at the present day. The authors we shall send if able, if not we shall keep them in reserve to furnish more valuable works for the use of the mission.

Sec. 3. Future object of the Society.

Art. 1. After our object is accomplished abroad, we shall commence our plan of operation at home. We shall proceed much in the same way, and shall throw from the desk all the *hurdling Priests*, shall utterly destroy root and branch, every Theological Seminary and religious College in America.

Art. 2. Andover being near the seat of our empire, we shall easily convert. Princeton will then fall an easy prey. Yale College, after we have rooted out all religion, and destroyed all literature, we shall make a deposit for our valuable books and other things necessary to support the establishment, and Middlebury College we shall tumble into the Stygian. Then for want of support, the other Societies will fall in due time, if we faint not in our exertions.

Sec. 4. Regulations of the Society

Art. 1. The officers of this Society shall be a President, Vice-President, Secretary, and a board of Directors, men of craft and discernment, and when elected shall perform the duties assigned them at the adoption of the constitution.

Art. 2. As we wholly disapprove of all the recent improvements in civilization, every member whether in office or not, who shall not endeavor to suppress all the benevolent exertions of the day, who shall not do & say all he can to silence the clergy, & make "lazy doctors" work, or in any other way shall fail to promote the interests of the society, he shall be *croft and branded*, with a red hot iron, shall publicly be *tared and feathered*, according to the good old days of ignorance and barbarity.

Art. 3. If, after all that we can do, the cause of the clergy should prevail, and the whole world should be converted to the Christian faith, as those "Doctors" predict, this society may be dissolved by a vote of three fourths of the members of

the society present at any annual meeting. Attest.

Hon. DIABOLIAN PRIESTHATER.
Secretary.
PHILANTHROPOS

CHRISTIAN REPOSITORY.

FRIDAY, OCTOBER 25.

With the approbation of *Paul and Amicus*, we intend issuing immediately Proposals, and commence re-printing their Essays without note or comment, further than typographical errors, in one 8vo, or two 12 mo. volumes, by subscription.

We hope the *Reformer*, and other prints who published so exultingly the case of *Red Jacket* will be candid enough to publish the correction of his mistatement as contained in our paper of to-day, copied from the New York Commercial Advertiser. We know they will if truth be their object.

The Episcopal Church in the Town of New Castle, will be consecrated on Tuesday the twenty ninth instant, at 10 o'clock in the morning. October 22, 1822.

AGENTS

FOR THE CHRISTIAN REPOSITORY.

Rev. Mr. John Smith, *Aston*.
John D. Perkins, *Coatsville*.
E. K. Dare, *Octorara and Doe Run*.
Robert Graham and Genl. Cunningham, *New-London & Roads*.
Robert White, *Faggs Manor*.
William Latta, *Warren*.
James Latta, *Black Horse*.
Stephen Boyer, *Martetta*.
J. N. C. Grier, *Brandywine Manor, &c*.
Ashmead, *Leicester*.
Francis Latta, *Chesnut Level*.
Babbett, *Salisbury, Columbia, &c*.
Mr. William Slaymaker, *Paradise*.
Leivree, *Oxford*.

Doct. Josiah Ankrim, *Generalville*.
Joan Steeie, E. q. P. M. *Wes-fallongfield*.
John Wallace, E. q. P. M. *Earle*.
Rev. Mr. John E. Latta, *Christiana*.
A. K. Russell, *New Ark*.
Joseph Wilson, *Middletown & Smyrna*.
Samuel Bell, *Solon & Pencader*.
John Sutton, Esq. *St Georges*.
Matthew Kean, Esq. *New-Castle*.
Charles Tatman, Esq. *P. M. Cantrells Bridge*.
Rev. Mr. Magraw, & Mr. T. Cole, *Rising Sun, &c*.
Samuel Martin, *Chancetford, &c*.
Samuel Park, *Peach Bottom*.
William Finney, *Belt Air*.
Messrs. Virtue and Hogg, *Elkton*.
Mr. Samuel Hogg, Esq. *Charleston & North-east*.

We beg leave to request all the above gentlemen, as well those we have not personally spoken to, as those we have, to oblige us so far as to receive, receipt for, and forward when convenient, all monies coming to their hands on our account. Also forward new subscribers.

CHRISTIAN REPOSITORY.

This paper has now been in circulation one year and a half. Its commencement was on a small scale: as the undertaking being novel to the editor, rendered its success doubtful.

It however succeeded quite equal to our expectations: and previous to the end of one year, the principal complaint was its small size. At that period we made our calculations, that if the subscription could be increased to 1000, we would be enabled to increase the size, without advancing the price. From the encouragement held out by the members of New Castle Presbytery and others, we were induced to make the trial on an enlarged sheet—Six months have elapsed, and our subscription falls short several hundreds of the contemplated number, and of course short of ample support. We still do not despair; and while returning sincere thanks for past exertions, we earnestly entreat Ministers of the Gospel, who feel an interest in spreading the news of the extension of the Redeemer's kingdom, to make use of their efforts to give the REPOSITORY a wider circulation. Many of them, we are assured have already felt the good effects of a Religious Newspaper, in their congregations—and as this is the only one in the bounds of New Castle Presbytery, or in the peninsula, we confidently hope it will not be suffered to languish for want of support. Political papers are half, and sometimes wholly supported by advertisements; from this source we derive nothing—our columns are wholly devoted to original and selected matter, and contain a condensed view of all important events with regard to religion in our own country, as well as the extension of the Redeemer's kingdom in foreign parts.

We beg the readers' attention to the following extracts from the Minutes of Presbytery, September 1821.

"The Committee on the subject of Religious Newspapers, report, that having conversed with Mr. Robert Porter, in relation to his plans and wishes, with regard to his weekly publication, entitled the Christian Repository, have learned that he will enlarge this publication to nearly double its present size, without raising the price, provided that one thousand subscribers, in the whole, can be obtained.

The Committee recommend to the Presbytery to request Mr. Porter to send each Minister of

this Presbytery, not less than four Newspapers accompanied with not less than four subscription papers containing his plan of contemplated enlargement; and that he publish in said Newspaper, the following address:—

The Committee further recommend, that Presbytery enjoin upon each of its Ministers to read said address in the hearing of his congregation, on some Sabbath-day soon after the receipt of it, and that they with the aid of the Elders, procure as many subscribers as possible, to the above weekly publication.

The Presbytery of New-Castle, to the Churches and People under their care.

DEAR BRETHREN,

The Lord our God is now appearing in his glory to build up Zion. The promised Comforter is come in an unusual manner, and is convincing the world of sin and of righteousness, and of judgment. Never since the days of the immediate Apostles of our Lord Jesus, has his enlightening and renovating influences been so powerfully and extensively experienced—believers are excited every where to cry mightily to God—sinners are flying to Christ Jesus for Salvation—revivals of religion are experienced in many parts of Christendom—Bible societies, Tract societies, Bible classes and Sabbath schools, are fulfilments of an important ancient prophecy, that "the hearts of the Fathers shall be turned to their Children, and the hearts of Children to their Fathers."

Christians are sending the gospel to the Heathen—The Ministers of Christ are going into all the world and preaching the gospel to every creature.—They are translating the word of the Lord into all the languages of the earth, and putting it into the hands of every people and nation. Are not these the beginnings of the glorious days of the church which ancient prophets of the Lord have foretold? Will not you, Dear Brethren, feel interested in these glorious works of our Saviour? Will you not desire to witness their progress? Will you barely witness them? Will you not perform your part in the glorious work of reforming this wicked world? Will you not be workers together with God, in bringing all people and nations to bow the knee to the peaceful and joyous reign of King Jesus?

That you may know these things, that you may behold the signs of the times, the Presbytery do affectionately and earnestly recommend to you the perusal of Religious Newspapers, the glad tidings which they bring will strengthen your faith and rejoice your hearts. The abundant facts which they proclaim to a guilty world, will shew you that our God is now, as he has ever been, a *Prayer hearing God*. That he is ever waiting to do great things for his church in general, and for any particular section, and for every individual of the church; but he must first be enquired of by his church. By hearing the success of others, you will be encouraged to imitate their example, and you will find by joyful experience, that "God hath never said to the seed of Jacob, seek ye me in vain."

O! you will cry mightily to God, in your closets, in your families and in praying societies, and will give him no rest, as he directs, till he hears your prayers, showers down his Spirit, and the churches and people, within our bounds, be raised from their *dead slumbers*, and we in our turn be able to rejoice the hearts of our brethren, in other parts, by publishing to them the glorious things which the Lord has done for our part of his Zion.

We would particularly recommend to your patronage and perusal a Religious Newspaper, lately commenced by our worthy Brother, Mr. Robert Porter of Wilmington. We would wish these papers to be subscribed for and read by every family within our bounds. The expenses of subscription, compared with the advantages which the souls of parents and children would derive, need not be mentioned, or come into your minds.

Dear Beloved Brethren be entreated to regard the foregoing address as the affectionate and earnest recommendation of your pastors in the Lord Jesus Christ."

New subscribers may begin with the half year, commencing the 1st instant, or with the first of the year, 1st April last—in which last case, they will have a complete volume, accompanied with an index, to bind up with it, making an interesting book for future perusal.

Terms. Two DOLLARS per annum, payable at the expiration of the first Six months—Published every Friday morning, and forwarded to subscribers out of Town by the earliest Mail.

Persons obtaining ten subscribers, shall be entitled to the eleventh gratis.

EDITOR.

Wilmington Oct. 18. 1822.

OBITUARY.

DIED—At Georgetown & Roads, Kent County Maryland HENRY CONSTABLE, aged 10 months and 25 days, first and only child of Mr. John S. Constable. It may be truly said that this lovely babe was "a mother's joy; a father's pride." Happy infant, early blest, Rest in peaceful slumber rest, Early rescued from the cares, Which increase with growing years.

JUST PUBLISHED.

And for sale at this Office, NARRATIVE OF A PRIVATE SOLDIER,

Written by himself, detailing many circumstances relative to the insurrection in Ireland, in 1798; the expedition to Holland in 1799; and the expedition to Egypt in 1801; and giving a particular account of his religious history and experience. With a preface by the Rev. RALPH WARDLAW, D D.—Price 63 Cents.

Columbian Almanac

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For Sale by the Gross, Dozen or Single, Cheap.